

# the NATIVE VOICE

OFFICIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

VOL. XIV. No. 11.

VANCOUVER, B.C., NOVEMBER, 1960

PRICE 10 CENTS



MAISIE HURLEY

... give us a judicial inquiry



P. A. GAGLARDI

... matter well in hand

## Maisie Extends Her Apologies

Readers of The Native Voice and friends of publisher Maisie Hurley are asked not to be impatient if their letters are slow in being answered. There's a very good reason for any delay. Maisie was ordered to hospital by her doctor and underwent a successful operation late in October.

Mrs. Hurley is now at home recuperating but as usual is refusing to take things easy. She is concentrating her thoughts and efforts on the Indian land issue in British Columbia.

Maisie, who will mark her seventy-third birthday on November 27, has the sincere wishes of her legion of friends for a swift and complete recovery.

## NATIVES THREATEN TOLLS

# Give Us Judicial Inquiry Say Natives in Road Issue

By HUGH WATSON in the Vancouver Province

War! That's what Maisie Hurley calls it. And as the only white woman life member of the Native Brotherhood of B.C., Maisie should know what she's talking about.

She says the next conflict between the white man and Indian will be a "cold hot war," fought on a battlefield four miles long through the Kitwanga Village near Hazelton.

The weapons? Toll gates at 10 paces.

The council of Skeena River Indian villages is threatening to install its own toll gates on the Kitwanga village property if the provincial government and highways department don't provide suitable monetary compensation.

Backing up their threat, the Indians erected a sign on the new road through their village reading: "Sorry to embarrass you, Mr. Gaglardi, but you haven't paid for this four miles of Indian Reserve land."

"The government originally offered the Kitwanga Indians \$482," says Maisie. "They've since raised it to a more respectable \$6,538. But what we really want is a judicial inquiry establishing the aboriginal rights of B.C. Indians."

"We've never signed a peace treaty with any government. (One tribe did but Maisie doesn't like to mention it.) We want our rights firmly established and we'll go to John Diefenbaker—again—if we must."

Indian Agent A. E. Fry of Hazelton says: "I should think the Kitwanga Reserve certainly has some rights in the case. A stretch of road 200 feet wide and four miles long was appropriated without Native approval."

Kitwanga Chief Harold Sinclair: "I've received a letter saying the highways department is very much disturbed by our toll gate plan. They've asked us to meet with them and discuss it without argument."

And what about the tolls, if and when they come to pass? "I think," said Maisie, "about two bits should cover it."

Highways Minister Gaglardi said he can't understand why the Kitwanga Indians are unhappy about his department's offer of compensation for road access through their reservation.

The tribe announced earlier it would build toll-gates across the highway, now under construction by the government, unless the price is satisfactory to the Indians.

"I can't understand why they are acting this way," Mr. Gaglardi said. "Someone must be agitating

(Continued on Page 8)

## Natives Face Privation Unless Work Provided

The West Coast Allied Tribes of British Columbia have called a special conference on November 11 in Port Alberni to discuss the critical unemployment situation which has been aggravated by a disastrously poor salmon season.

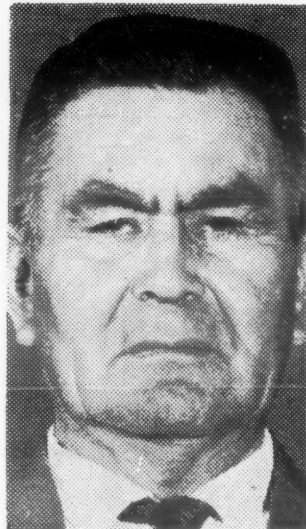
Chief Jack Peter, president of the Allied Tribes and Vice-President of the Native Brotherhood of B.C., said the emergency meeting will bring together chiefs and councillors of the Tribes whose membership numbers more than 2,600 persons.

Chief Peter has called for winter work as the means of easing the Native plight which could lead to actual starvation if no provision is made by the Indian Affairs Department to meet the emergency, he said.

The salmon industry, mainstay for most coastal Natives, has experienced a failure despite a season of industrial peace. Just over 600,000 cases of salmon have been packed compared to more than three times that amount two years ago.

Chief Jack Peter, himself a veteran fisherman, said an additional problem has arisen which interferes with the traditional right of Native Indians to fish for food.

Natives, he said, must come in to Port Alberni for a Federal Fisheries Department permit to fish. This means a costly trip and one which is often impossible to finance. In previous years, Depart-



CHIEF JACK PETER

... severe hardship threatens

ment officers right in the fishing area were apparently authorized to issue the permits.

## NATIVE BROTHERHOOD MEETS NOV. 23-26 IN PRINCE RUPERT

President Robert Clifton, on behalf of his executive, has issued the call to the twenty-eighth convention of the Native Brotherhood of British Columbia which will take place this month in Prince Rupert.

The convention, which will continue through November 23 to 26, is expected to put the issue of winter works high on its agenda. This year's salmon season has been the worst in recorded history and as a result, Native fishermen and shoreworkers face an extremely difficult winter.

Native Brotherhood business agent Ed Nahanee stated in Vancouver that the important gathering will likely discuss the federal vote granted earlier this year and will give some consideration to the investigation of the Brotherhood and the Fishermen's Union under the Combines Investigation Act.

Federal Prime Minister J. G. Diefenbaker was invited to attend the convention but has written to state that with Parliament soon in session and the general pressure of business, he will be unable to come.

# Brotherhood Urges Equal Education, Liquor Rights

By DAVID ROBERTSON  
In the Vancouver Sun

Better education and equal liquor privileges for Indians were urged in October by Native Brotherhood of B.C. spokesmen.

They were commenting on a Ro-

man Catholic archbishop's claim he found abuse of liquor privileges and drunkenness during a recent tour of Indian schools and reservations.

Most Rev. William Duke of Vancouver blamed the situation on vote-getting politicians and profit-seeking liquor interests.

## JOBS NEEDED

Native Brotherhood public relations officer Guy Williams said lack of education makes it extremely difficult for Indians to get jobs, even in periods of high employment.

There has been a sharp decline in the number of Indians arrested for drunkenness in the Lower

Mainland since they were allowed to drink in beer parlors, Williams said, and the falloff would continue if Indians were granted equal liquor privileges.

He said the experience of Alaska has shown Indians can handle liquor privileges once they get them.

## "PERFECT LADIES"

"Indians are very well behaved, any hotelman will tell you," agreed Native Voice publisher Maisie Hurley.

"I've associated with Indians more than any other white person in B.C. and I find them perfect ladies and gentlemen," she said.

F. E. Anfield, federal Indian commissioner in Vancouver, said he agrees Indians should have equal rights with other citizens, but he said they must accept responsibility with privileges.

"It's an educational task with these people to have them know that the right to drink does not convey the right to be drunk," Anfield said.

## NO REPORTS

Anfield checked with his senior officials in the province and said there were no reports of extreme conditions such as those described by the archbishop, nor had any such reports come in recently from RCMP.

"By and large the B.C. Indians have made a good social adjustment in this area. There are bad spots here and there and I think the archbishop must have run into them. But they are lessening, I believe," he said.

Anfield said small groups of persistent offenders are giving the whole B.C. Indian population a bad name.

"I know of thousands of Indians to whom the use of beer parlors and liquor is no problem at all," he said.

## Sweaters, Masks Sought in U.S.

John Reese of the Que-Ma-Ho-Ning Trading Post, which has an advertisement in this issue of The Native Voice, writes to say that he has had inquiries about British Columbia Indian masks and sweaters.

He is interested in making direct contact with Natives making these articles. Mr. Reese can be reached at the Que-Ma-Ho-Ning Trading Post, R.D. 1, Stoytown, Pennsylvania, for further information.

## J. H. Todd & Sons Ltd.

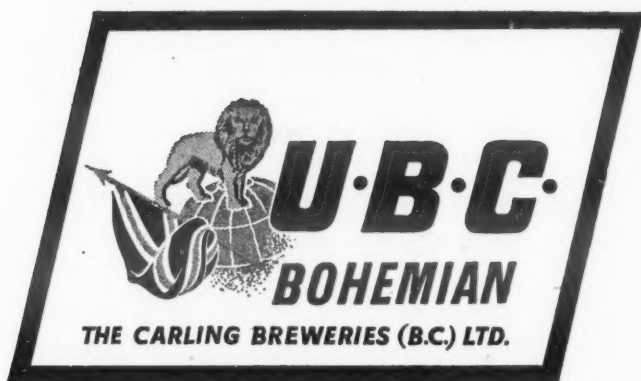
Since 1881  
HORSESHOE BRAND  
SALMON

— Vancouver, B.C. —

Jesus  
the Light of the  
World

EASTHOPE  
MARINE ENGINES

"The Work Horse of the Sea"  
1225 No. 1 Rd., P.O. Box 424  
Steveston, B.C. - BR. 7-7710



ON LAND AND SEA  
A B.C. FAVORITE



THE CARLING BREWERIES (B.C.) LTD.

U-5728-1

This advertisement is not published or displayed by the Liquor Control Board or by the Government of British Columbia.



## Renew Your Sub

\$1.50 per year

Send Renewal to:

THE NATIVE VOICE

325 Standard Bank Building  
510 W. Hastings St.  
Vancouver 2, B.C.

## Mrs. Hubert Evans Dies

Her many friends will be saddened to learn of the passing of Ann Winter Evans at her Roberts Creek home on August 26.

Born in Ontario in 1891, Mrs. Evans was a graduate of Victoria College, University of Toronto. She leaves her husband, Hubert, and three children, Elizabeth Baker, West Vancouver; Joan Winter, North Kamloops; Jonathon, Ottawa, and nine grandchildren; also one brother, Edwin Winter, Coronach, Sask., and a sister, Adele M. Winter, Vancouver.

For eight years Mrs. Evans taught in the Indian villages of Kitimat and Upper Skeena, and the desire to better the lot of the Indian people became one of her prime motivations. This interest was revealed in many of her articles and stories for children which have been published in Canada and United States.

Through the years Mrs. Evans was actively concerned with various community projects. She was the prime mover in founding the Roberts Creek Credit Union.

While serving on the East Roberts Creek School Board, Mrs. Evans worked for the amalgamation of schools in this area. It was just over a year ago she gave her time and strength in organizing the class for retarded children.

A member of the Vancouver Meeting, Society of Friends (Quakers) Mrs. Evans' funeral was held under their auspices at the Nunn & Thomson Chapel, Vancouver, followed by cremation.

"The bright light of her courage and conviction will not stop shining for those of us who knew her."—L.R.L.

—Coast News, Sept. 1, 1960.

## Many Mourn Her Passing

Deep regret has been expressed by many in British Columbia's Native community at the sad passing of Mrs. Ann Evans, wife of British Columbia author Hubert Evans.

Ella Gladstone, on behalf of the Coqualeetza Fellowship wrote: "Mrs. Evans was a true friend of the Indians and will long be remembered. We of the Fellowship will certainly miss her cheery smile. She was always ready to do her bit."

Ella was one of her pupils when she taught at Coqualeetza as was Guy Williams.

A recent meeting of the Coqualeetza Fellowship expressed their sincere appreciation of the late Mrs. Evans wish that donations should be sent to the Society of Friends for the Native Indian Center in lieu of flowers.

## Chief Andy Frank Host

# RCAF Joins in Ceremony Honoring David Martin

By LAC ROBERT A. CLARKE

An Indian ceremony held at Courtenay Centennial park on June 4, not only commemorated the memory of the late David Martin, but saw the rebirth of the Puntledge tribe of Comox, B.C. This tribe was down to 30 members around 30 years ago, and had lost interest in their race and culture. Now, happily, they have increased to 100 members, and their chief, Andy Frank, is working very hard to revitalize their culture and lore. This ceremony showed the fine results of his work.

David Martin, a relative of the Puntledge, was the eldest son of Mungo Martin, and aided his world famous father in carving the 100 foot totem pole that the B.C. government sent to Her Majesty Queen Elizabeth II to commemorate Centennial Year. He also helped carve the tallest totem pole in the world, a 127 footer in Beacon Hill Park, Victoria.

For these and other cultural projects that David carried out on behalf of both federal and provincial governments, Chief Andy Frank felt that RCAF personnel from RCAF Station Comox should be invited to represent the federal government.

### RECEIVED BY CO

On May 18, Chief and Mrs. Frank were received in the CO's office by Group Captain Miller, our Commanding Officer, Wing Commander MacArthy, OC 407 MP Squadron, W/C Bridges, OC 409 AWF Squadron and W/C Quinn, Chief Technical Services Officer of Station Comox.

Chief and Mrs. Frank, in brilliantly colored robes, passed their Ceremonial sticks to the CO. These are the equivalent of our Royal Maces in Parliament, and by taking hold of them, our CO accepted the invitation.

The Christian part of the ceremony was held at Comox wharf slightly after 2 p.m. It was a short sea burial conducted by Reverend C. E. Lonsdale, minister of the Vicar of St. Peter's Anglican

Church in Comox. During prayers, David's father, and his son Peter, cast three wreaths of flowers into the sea, aided by David's closest friend, John Albany. David's grandmother and other close relatives were among the mourners.

By 3 p.m. a large crowd had gathered around the long house at Centennial Park in Courtenay. Lined up by the already erected totem poles were 12 officers and 12 NCOs of the RCAF. Along the front of the longhouse were lined a group of the senior council, Comox District CGIT, whom Andy has adopted into his tribe.

### SPECIAL TOTEM POLE

Before going into the ceremony, this totem pole merits a description, because it is so attractive and colorful. It is 12 feet in height with a diameter of approximately 30 inches. The overall color is black, with black and white faces and the odd bit of red thrown in. The central figure is the sun, showing its rays, while the whole is topped by a huge raven head with a long beak. At the foot of the pole are two granite memorial stones with "David Martin, 1 July 1917—4 September 1959 Kwakiutl" engraved. The pole and stones were covered by a flag.

The ceremony got under way with the unveiling of the stones.

The mayor of Courtenay, William Moore, himself an honorary chief, welcomed the visiting chiefs. Among them were Billy Assu, Tom Hunt, Johnson Cook, Moses Alfred, James Knox, Jack Peter and Tom Johnson. Chief Mungo Martin and Chief Andy Frank also spoke, welcoming all visitors. The outside ceremony was climaxed by a dance performed by several Indian women. Following this, as many as possible went inside, where most were able to get seats.

In the centre, between two totem poles at the back wall of the lodge, was a canvas depicting two ravens around a mystic circle. Inside this circle was the figure of a man, climbing out by bracing his hands and feet against the inside walls of the circle. This symbol is to represent the original man emanating from the sea. The whole was painted in greens, reds and whites. Beneath this outstanding canvas sat chiefs at a table, with cedar sticks. These were the music makers, beating the rhythms and singing the songs for the dancers.

### "COLORFUL" ONLY WORD

The word "colorful" seems to crop up far too often when trying to describe these people and their culture, but no other word seems to suffice, because of the variety

(Continued on Page 6)

## SPECIAL ANNOUNCEMENT BY . . .

# C. P. LECKIE Ltd.

For several years we and our customers have usually referred to our Double Knot York Street Nylon and Terylene Nets by the popular name of YORK Nets. To confirm this established abbreviation we have recently decided to drop the word "Street" from the old name for these nets, which will now be officially known as YORK Nets.

### BY THE WAY . . .

It's time to order your YORK Net for 1961.

### Exclusive Distributors

# C. P. LECKIE LTD.

RE. 1-2175 1748 West 4th Ave Vancouver, 9, B.C.



The Voice of the Native Canadian  
PUBLISHER and DIRECTOR...MAISIE (ARMYTAGE-MOORE) HURLEY  
Advertising Rates on Application  
Make All Payments to The Native Voice Publishing Co., Ltd.  
Authorized as Second Class Mail, Post Office, Ottawa

## 'He Taught Indian, White The Art of Harmony'

By ARTHUR C. TINNEY

*Paul Dick, last hereditary chief of the Mount Currie (Creekside) Indian band, died recently and was accorded the honor of a potlatch by his people. This white man's tribute was written by Arthur C. Tinney, principal of the school at nearby Pemberton.*

THE NOISES of the potlatch disturb the usual calm of the village. The smells of the hastily prepared food signify an important event. For this is to be Paul's potlatch, sending the last chief on his way to rest—Paul, last hereditary chief of his people.

Something is gone, not to be seen again in our time. In a way that is well.

For the new chief of Mount Currie Reserve is an elected official. The white man's ways are here. The Indians' lands are divided by highways, his houses are lit by electricity, water runs from his new tap.

Hackamore in one hand, car keys in the other, he represents the summation of a conflict that began in Paul's youth, a summation that Paul has escaped.

Paul was born into a changing world. The white man had arrived—he had stretched the Cariboo Road to the Indian hunting lands, he had built steamers on the Indian fishing grounds, he had brought drunkenness, disease and lawlessness to destroy the Indian's peace.

But the white man was not without virtue. Judges and RNWMP officers brought fair judgments and security in place of disorder, doctors brought health, the Roman Catholic Church brought peace and goodwill.

The little boy's father had found new wealth working on the steamer. The captain, for lack of a pronounceable name, called him "Dick." The parents at the baptismal font, good Christians now, gave the baby the name of a great teacher.

And so Paul Dick entered this turbulent world of the 1870s peering from the Stone Age into Madison Avenue.

And so he grew. Three tongues were his—his native Indian, guttural, curt; English, half-mastered; and that lingua franca of trade, Chinook, a conglomeration of English, French and Indian spoken by thousands all over pioneer B.C.

Soon he rose to prominence. His natural traits of sensitivity, insight and compassion drew the trust and confidence of white and Indian. Quite naturally, he accepted the job of leading his people through the dangerous and difficult years to come.

He led them well. He led them first to the church. And the church, in recognition of his good work, honored him on several occasions. He taught them too, to respect the old ways. He spent many hours translating the stories of his people into Chinook so that the white man might better understand the Indian.

But above all he taught Indian and white the art of harmony. His sympathetic approach to both sides of conflicting wishes ensured the establishment of mutual respect between the two races.

But now he is gone.

And we are left to our own devices.

Will we maintain our respect for the Indian? Will the Indian continue to approach the problems of integration with patience?

Will the Indian forget his heritage? I think not. Because one thing is certain, the pace of business is not for the Indian. The frenzied pace, the frustrations, the ulcers of trade are not compatible with the stoic patience of these people.

Paul Dick was a teacher, a statesman, a philosopher. And this is the future for the Indian. As teachers, statesmen, philosophers — far removed from the rush of white man's technology.

Therefore let integration proceed. We need men like Paul Dick. His passing marks the end of a turbulent period in B.C. history—his life points the way to a more peaceful, a wiser future.

Moosum, Paul.

Rest.

EDITOR'S NOTE: The beloved old chief was a long-time, valued friend of Maisie Hurley, publisher of The Native Voice. She expresses her deep regret at his passing.

## HOME PORT

Captain Charles Warren Cates  
July 30th, 1960

The Pilot came on board so quietly—  
And took the wheel with undisputed grip,  
That knew the harbor and the homing ship—  
No more to sail that way and put to sea.  
Pilot and Captain — understandingly  
Stood side by side and saw the shadows dip  
Behind the everlasting hills that tip  
The high sierras of eternity.  
Born of the centuries of sailor-folk—  
A song within his soul that had to find  
An echo in the hearts of humankind—  
Who loved the songs he sang — the words he spoke;  
Companioned by a friendly evening star,  
The Captain sailed across the harbor-bar.

—Blanche E. Holt Murison.

## Like the Flame of Pine Logs

How shall we take sounds from the infinite and fashion them into a blessing for your hearts and minds?

In what way shall we fashion the whisper of a bird's wing in the early morning dawn into a song for your children's ears?

How shall we magnify the growth of the aspens by the silent stream so that you will hear?

Or yet the movements of the vast white plains of shifting snow in the darkness of the quiet night, how shall these be made audible to you?

How shall we take the caresses from the infinite and fashion them into a blessing for your bodies and souls?

In what way shall we fashion the wisps of summer clouds in the blue skies into a robe to fill your children's needs?

How shall we magnify the touch of the slow wind on a blade of marsh grass so that you will feel?

Or yet the Arctic air as it flows southward over the great plains, how shall this be translated to you?

How shall we take the flavors from the infinite and fashion them into a blessing for your health and happiness?

In what way shall we fashion the breath of a mountain flower so its sweetness will be distilled for your children's mouths?

How shall we magnify the aura of an early morning dewdrop so that you may taste?

Or yet the waves of the great ocean rolling in the vastness of the night, how shall these be condensed for you?

How shall we take the aromas from the infinite and fashion them into a blessing for your homes and meeting places?

In what way shall we fashion the odor of the northern lights so that your children's dreams shall be pleasant?

How shall we magnify the essence of a raindrop so that you may discern?

Or yet the rocky peaks of the great mountain ranges covered in their mantles of snow, how shall these be lessened into form for your nostrils?

How shall we take visions from the infinite and fashion them into pictures for your physical and spiritual eyes?

In what way shall we take the trail of a shooting star and preserve it to light the path of your children's feet?

How shall we magnify the flashing of a glow-worm so that your tribe shall never walk in darkness?

Or yet take the brilliance of a thousand suns that are in the universe, how shall these be blended so they shall not blind you?

I say to you that all these things have been done for you by your Great Spirit!

All these things and countless many other things as well have been done for you by your Great Spirit!

Lift your eyes up to the Skies!

Open your nostrils to the winds!

Taste the goodness of earth's bounty!

Feel the great flow of life in your body!

Let your ears be alert to hear the sounds of ceaseless life.

Though your skin is red like the flame of Pine logs your hearts are bright and intensely white and glowing as the centre of the fire without which there would be no red flames.

Ponder well the great meaning of your colour, be not dismayed nor downcast nor in doubt.

It was given to you to show clearly and brightly to a world awakening from its long dark sleep of wars and confusions.

I tell you that in time to come there will be no prouder and yet no more humble people than those of the great Children of the Sun whose morning and evening beams are happy when they bathe the world in their healing Red Rays, and offer to men of all colours the love and warmth of eternal light and help and understanding.

*As spoken by the Inner Voice to Samohi.*

*No Rights Reserved.*

*May be used by anyone in whole or in part.*

*(Submitted by Big White Owl, Eastern Associate Editor).*

## Jay Silverheels Fan Club

The Jay Silverheels (Tonto) Fan Club was organized and formed in 1955 to help further Jay's career, to help the Indians in any way we can and to help his relatives and friends to raise money to build a Jay Silverheels Sports Centre for the youth of the Six Nations Reserve in Ontario where Jay was born.

Dues are \$1 a year. The dues help pay for the membership card, four publications called "The Tom Tom" which contain pictures and articles about Jay and others, an 8" x 10" photo of Jay and a copy of his biography. Members also receive a copy of our pen pal list if desired and they may enter our contests.

Our club is trying to further Jay's career, mainly by letter writing. We write to fan magazines, movie and television studios requesting that Jay be featured. We also thank them when they do feature him. We write to Jay himself at ABC-TV — Prospect At Talmadge — Hollywood, Calif., so that his studio can see how popular he is. The importance of fan mail can never be overestimated. If you really like a star, you can help him best by writing to him at the studio where he works.

In the next issue of The Native Voice, I'll tell you about the Sports Centre Project. We are so grateful to Mrs. Hurley for taking such an interest in Jay and his club. If you are interested in joining us, please write to me: Katherine Klein, Box 809, Evanston, Illinois.



# Treaty Indian Career Girl Sees Education as Top Need

By DULCIE AUSTIN

"I like living in Prince Albert, but Little Pine Reservation will always be home to me. My family is there and I always go back to them whenever I can," Miss Jean Cuthand, a treaty Indian, who is making a successful career for herself in nursing told me.

Jean, who left her birthplace, 40 miles west of North Battleford, to continue her education at Bedford College, Saskatoon, and then went into training at the Holy Family Hospital, is now a resident of the city, where she has taken up employment as a field nurse with the Indian Health Services.

Driving herself to La Ronge, she covers her district from there in a Cessna airplane. Her travels,

which approximate 500 miles a month, take her regularly to Montreal Lake, Sturgeon Lake, Little Red Reserve and, once monthly, to the more northerly points of Wollaston, Brochet in Manitoba, Co-op Point, Southend Lake and Reindeer Lake.

A graduate of 1954, Jean, a charming and vivacious girl, has had a busy time since then. She worked in the Indian Hospital at Fort Qu'Appelle for a while, and was then transferred to La Ronge, where she was nurse-in-charge of the station.

While she was in La Ronge, Miss Cuthand was in charge of the hospital on one side of the road while her brother, Rev. Stanley Cuthand, was minister in charge of the Ang-

lican Church on the other side. Another brother, Adam, is resident minister at Montreal Lake.

Last February, the only Indian girl in the competition for the Queen of The Pas Fur Trappers Festival, she carried 14,000 Saskatchewan votes and was chosen Queen. This year she will attend the festival to confer the crown upon her successor.

Of her work with the Indian Health Services which she really enjoys, Jean said:

"I get on well with the patients because I am one of them and I can talk to them in Cree, and that helps them a lot."

There are quite a number of Indians going to University and many girls going into training now, she continued. "But Indians are shy, and a little withdrawn, and they need a great deal of encouragement, not only to get them started on a career, but also to induce them to persevere with it.

But there is, Jean feels, no reason why they should not make a success of any profession if they will concentrate on it.

"Education for the Indians themselves, is what is needed, so that they can help themselves and their fellow Indians," Miss Cuthand said. "For as they gain in knowledge and experience they themselves will take the necessary



MISS JEAN CUTHAND

... pictured here after being chosen 1959 Fur Queen at the annual Northern Manitoba Trappers' Festival at The Pas, Manitoba.

steps to improve their own status and that of their families."

She has a married sister, and her family, and one brother still living on Little Pine Reserve and she spends Christmas and every possible holiday with them. Her sister is happy on the reserve where her children and her interests are and she has no desire to leave it.

"But," Jean concluded, "the standards of living there are still very poor though improvements are gradually taking place. It will take a number of years and a lot of work yet to bring them to a modern day standard."

## PAY CHEQUES CASHED

We Carry the Largest Stock of Work Clothes At Lowest Prices in Canada

A tremendous variety of workmen's clothing at real money-saving prices. The most famous name brands and featuring G.W.G.

### ARMY & NAVY

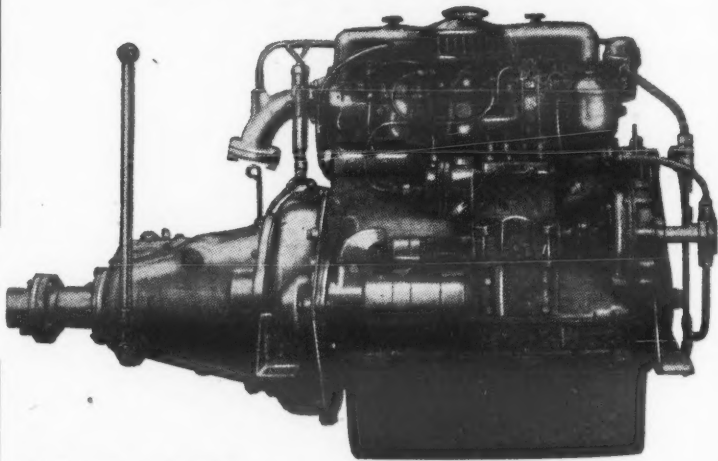
25 West Hastings, Vancouver

DEPT. STORES

668 Columbia St., New Westminster

## B.M.C. MARINE DIESEL

for Economical, Dependable Power



Fisherman Prices—

BM C46 HP Commander -- \$1395.00

BMC 52 HP Commander -- \$1595.00

BMC 6 Cylinder Admiral  
Complete with "Capital" Hydraulic Marine Gear \$2995.00

SMOOTH AND QUIET

### SIMSON-MAXWELL

LIMITED

1931 WEST GEORGIA

VANCOUVER, B.C.

## ART MONUMENT CO. LTD.

"Memorials of Distinction"

(Write for Designs and Price List)

609 East 16th Ave.

Vancouver 10, B.C.

Phone: TR. 6-7811

## "BLUENOSE"

### Top Quality Gill Nets for 1961

from

HIGH TENACITY DUPONT NYLON TWINE  
No. 23 to No. 123 — Double or Single Knot

Outstanding Strength

Nylon Seine Netting

"PRIMOLITE" Treated

COTTON SEINE NETTING — White or Tarred  
HANGING TWINES AND COTTON ROPE

For information and samples please call or write:

## Dominion Textile Co. Ltd.

(NETTING DIVISION)

434 Moncton Rd. BR. 7-7175 Steveston, B.C.

Made in Canada by

Dominion Textile Company Ltd., Drummondville Division

# HISTORY OF THE GIBSON RESERVE

• Presented on this page is the sixth instalment of a "History of the Gibson Reserve," prepared by Mr. Philip LaForce of Gibson Reserve, located near Bala, Ontario. Mr. LaForce kindly gave permission to THE NATIVE VOICE through Eastern Associate Editor Big White Owl to reprint this uniquely written work. In the words of Big White Owl, "The author's peculiar mode of expression sets this work aside from all others—it is history!"

In good many years after when everything been running right everybody was doing fine.

The old ex-Chief Sahana-tien went over aged past eighty he disposed all his cattle and willed his property to his daughter, Mrs. Lowi White, he went back to Oka, Quebec in 1921 and lived there awhile and then he passed away at the age of 91, and he was buried at Oka, where he had condemned in 1881.

He hung on what religion they left in the reserve as United Church. He was buried 1922, September 14.

THE early pioneer Chiefs was Angus Cooke, Francis Decaire, Napoleon Commandant, Peter Strength, each of these chiefs Indian names (En-nias, Angus), second, te-ka-ra-ta-ne-ken, two feather combined, third te-ko-na-wa-te-kwen, twin falls, fourth, ka-ra-tonh, dipped feather, Chief Lowi is ka-nen-ra-ken-ia-te, it means the end of the crowd. Isaiah Sahana-tien was also a pioneer Chief, sa-wen-ta-nen, cannot be placed the meaning. There is many names cannot be put to meaning, some

old names been known for hundred years.

Angus News, his full name is en-nias-ta-ri-ho-rems, meant Angus split news. This almost winds up the Indian names.

Go to the old school house been built by the pioneers, the names of teachers went through right up to last man.

The line of teachers was: Mr. Dave Carmical, Mr. Kneewashur from Ottawa, Miss Hyman, Mr. Gilmore, Mr. Brown, Mr. Thomas Whitebean, Mr. Jones, Miss Smellie, Miss Robbins, Miss Leona Lottes, Miss Forestte, Mr. James Oliver, Miss Jameson, Mr. Reed, Mrs. Summers, Miss Black, Miss Folture, Mrs. Matheson, Miss Jessie Adair, Mr. Hummel, Mr. Jack Harris, Mr. George, Mr. Larry Whitehead from Bala, Mr. Stanley Campbell, Mr. B. W. Anderson, 12 years earlier. Mr. Steed, Mr. Ward, Miss Velma News, Mr. Kenneth Allen, from Nova Scotia.

Mr. Allen wounded up the pioneer school house moved in March 1952 right after the new up to date school was finished. The new school is built one and a quarter north from the old school is on lot 11, con. 5, new school is on lot 12, con. 6.

REV. Wm. Kendall his a preacher hired a teacher during five years from 1904. Before 1902 all teachers and preachers had boarded out at private homes. The mission house was built in 1902. Mr. Thomas Whitebeans, the first teacher, moved into the new house. His term was five years. All teachers and preachers usually stayed during their terms from 1902 up to

1952.

Mr. Larry Whitehead of Bala did boarded at Mr. A. Commandant's place he use to walk 3 miles a day to school.

The first baby boy was born in Gibson Reserve, early 1881, he was called Gibson LaForce, son of Mr. and Mrs. Xavier LaForce and brother to the scribe. Gibson had passed away good many years ago.

In 1931 they passed the council meeting that they put up a pioneer Chiefs monument when every is passed the date to start all volunteered at the works some hauled stones with teams, some done the stone work as mason, some had mixing cement, many others doing odd jobs, everything went nicely right through until all finished. Mr. Jonas Rennie had carved on the stone the Indian Chief's names.

Still quite a few of the early pioneers was alive at that year

when all the monument was completed. They start make benches out of lumber and large table was also made. All the womens were busy for many days doing up corn bread and corn soup.

Those days the womens knowed how to cook as white people are. They made old time meat pies also the home fruit pies, many and many of different kinds of cakes.

WHEN almost all done they put out invitation every person was welcomed from outside. Many of the Big Shots were up and seen all what the Indians could do.

Many hundreds of people came to attend the feast of the Iroquois—the 50 year after 1881. How the Indians had proved their works. At first they were almost hardly any foot wear, in 50 years time they had many hundreds of cattle.

(Continued Next Month)

## Ceremony Honoring Martin

(Continued from Page 3)

of colors one finds in such a ceremony.

All the robes, manufactured by the Indian women themselves, were in yellows, reds, greens and blacks. The thunderbird was the most common figure, but the outstanding costume of all was a head-dress that Margaret Crammer, and later Tommy Hunt wore in solo dances. It was made of long wiry whale bones with ermine tresses hanging down the back. A green robe with a red thunderbird made up the rest of the costume. Margaret did an exceptionally fine, and yet simple dance.

Tom Hunt attempted a very difficult dance with rattles which is very hard on the legs, even for young people. He had to abandon it, but received a fine hand from the crowd.

All the dances were well performed, and the dancers, ranging in ages from 12 to high sixties, were very enthusiastic. Some dances were from David's family and performed by his sister, Mrs. Lucy Nelson and her daughter. One was to be passed on to Peter, David's oldest boy, by Mungo Martin, to carry on the tradition. A very beautiful girl, Miss Gloria Hunt, granddaughter of Mungo, and daughter of Tom Hunt, was introduced as queen of the Vancouver Island Festival.

### APPLES, ORANGES GIVEN

One very interesting part of the ceremony was the gift of apples and oranges by Mungo Martin to all present. This was a carryover from the old days when potlatches were held.

One of the final dances was performed by Andy Frank, his daughter

ter Mary, and his granddaughter, while the CGIT group joined in from their seats. After this, Andy explained he was glad to see his granddaughter carrying on in his family tradition and that his tribe had been reborn.

He thanked the RCAF for showing up in their uniforms. Mungo also asked these gentlemen to stand up for all to see. The final dance of farewell finished off the ceremony, when all were asked to adjourn to another building where coffee and sandwiches were served by Chief Andy Frank and family, as hosts for Comox Valley.

The overall impression this writer got was of extreme friendliness and this attitude seemed to grasp the whole audience. Everyone appeared to enjoy themselves immensely and many came forward afterwards and said so. Let us hope many more such ceremonies may be held here in the future, although not with the prevailing note of sadness at the death of a tribal member.

Chief Andy Frank can be justly proud of the program carried out. He wishes to raise \$4,000 to add a museum to the back of the long-house and try to have certain robes, masks and other relics returned from Ottawa for display. These relics were confiscated in the 1920's from Cape Mudge. Certainly it is a worthy project, one that would add another tourist attraction to Vancouver Island, and would encourage the Natives to preserve their culture. If any readers of this article wish to contribute, please send your contributions to

Chief Andy Frank,  
Box 574,  
Courtenay, BC.

For Marine Power

**HARRY WALKER LIMITED**

FORD MARINE ENGINES

Paragon Ford 6 Cyl. 137 H.P.

A real economy heavy duty engine with heavy duty gears. Ford economy and dependability have been recognized by boatmen throughout British Columbia. Availability of Ford parts in every port assures a minimum of lay-up time.

A good selection of used engines always on hand

Ford Industrial — Gasoline and Diesel Marine

**HARRY WALKER LIMITED**

1737 West Georgia St.

Vancouver, B.C.

"FISHERMEN" . . . In UNITY there is STRENGTH  
FISH AND BUY CO-OPERATIVELY  
READY TO SERVE YOU

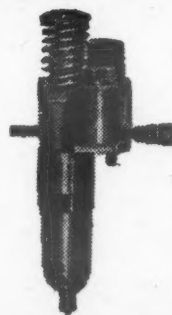
**PRINCE RUPERT FISHERMEN'S  
CO-OPERATIVE ASSOCIATION**

Box 340

Prince Rupert, B.C.

Producers of

Hy Wave Brand — Fresh, Frozen and Smoked Fish  
Packers of Challenger Brand Canned Sea Foods



- FUEL PUMPS
- GOVERNORS
- NOZZLES
- LAPPING

**FRED HOLMES**

FUEL INJECTION SALES & SERVICE LTD.

1314 Powell  
Vancouver 6, B.C.

Day: HA. 2122  
Nite: CY. 9-6404



# Archbishop Duke Visits Three Schools

Most Rev. W. M. Duke, Archbishop of Vancouver, has provided THE NATIVE VOICE with the text of a press statement he made in October following a visit to some of B.C.'s Indian Schools. In sending the material to THE VOICE, he said the dailies "cut the report in a very unfavorable way." Archbishop Duke also forwarded a copy of remarks he subsequently made in the Cathedral. Both statements are published below.

DURING the past week His Excellency, Archbishop Duke, made a visit to some of the Indian schools in the interest of the work among the children.

After consultation with Bishop Harrington of Kamloops in whose territory the schools are situated, he made the visit, accompanied by Father Robert Kelly, OMI, of St. Mary's Indian School at Mission City who is also Director of Indian vocations in the Archdiocese of Vancouver.

The following schools were visited:

The day school at Mount Currie where there are five Sisters of Christ the King and 125 children, the pastor of which is Rev. Fr. Coffin, OMI. The reserve there is the largest in British Columbia consisting of 500 people.

St. Joseph's Residential School at Williams Lake, where Father Alexander Morris, OMI, is the superintendent and seven Sisters of the Child Jesus look after the classes. There are 297 children — 159 boys and 138 girls. Attached to the school also are Father Harold McIntee and Rev. E. Brown of the Oblate Fathers and Brother Lynch and Brother Doughty of the Oblate Brothers looking after the boys.

The Anahim mission school 100 miles west of Williams Lake where the pastor is Father John Patterson, OMI. There are nine Sisters of Christ the King who have charge of the new school, recently erected by the Department of Indian Affairs at a cost of \$147,000 which is thoroughly equipped. The reserve seems to be in excellent condition with 100 families — with good homes and beautiful children and a very good school attendance.

The Archbishop said that he was impressed with the improvement of the P.G.E. Railway and its good service to the people along the line and the accommodation and scenic beauty for its travellers.

He noted the good school facilities provided by Department of Indian Affairs for the children and apparently that there was lots of employment for the Indian people in the area helping them to maintain their homes and children.

There was evidence, however, of some misuse of liquor up there as up the coast and in the Fraser Valley. Greater advantages for the Indian people for obtaining liquor are sometimes pressed for by those who hope to benefit by it by votes or profits and not always in the interest of the Indian people.

The Indian people themselves should prove that they are worthy of every liberty by their sobriety and industry and good moral conduct and economy in saving their earnings for the betterment of their homes and children.

At the present time there are 40,000 Indians in the Province of British Columbia, 24,000 of whom are Catholics.

The number of children at school is 10,472, the breakdown of which is:

In day schools	3,626
In residential schools	2,686
In integrated schools	3,588
Hospitals	572

10,472

Now that good Grade and High school education is being provided for the Catholic Indian youth some Indian boys should find their way to the Seminary of Christ the King at Mission City or to the Novitiate of the Oblate Fathers in Ottawa, aspiring to the Holy Priesthood or Brotherhood.

Some generous and self sacrificing Indian girls should find their way to the Novitiate of Mary Immaculate for Indian girls as postulants for the religious life in their Native Indian Community organized to help and care for the Indian people.

## ARCHBISHOP'S TALK AT OCTOBER 16 MASS

I was very much pleased with my visit to the Cariboo when in the company of Father Kelly, OMI, Director of Indian Vocations in the Archdiocese of Vancouver and with the permission of His Excellency, Bishop Harrington, we visited three Catholic Indian Schools in his territory.

The visit was to speak to the Indian children in the various classes about the Seminary of Christ the King in Mission City and the Novitiate of Mary Immaculate at Anahim (post office Hanceville) for Indian girls.

Vocations are needed in both institutions and we must look to the schools to encourage them among our devoted Catholic Indian children and families.

When I returned to Vancouver I sent a report of our visit to the daily press, stressing first the improvement of services of the P.G.E. on which we travelled and received every courtesy; secondly, appreciating the fine schools and equipment provided by the Department of Indian Affairs and the care and teaching of the Oblate Fathers and the Sisters of the Child Jesus and the Sisters of Christ the King who staff them; and thirdly, appreciating the good parish and family life among our Indian people as seen at the Anahim Reserve under the care of the pastor, Father John Patterson, OMI, where we met many friends of other years.

In the report I added an admonition, needed at this particular time when greater facilities have been granted to the Indian people to purchase liquor and drink in saloons, for the need of temperance and economy so that sobriety would be practised and money would not be wasted on liquor but saved for the homes and children.

The daily press interpreted wrongly the meaning of our report and indeed of our visit implying that we were against equal rights for our Indian people. Nothing could be further from our thoughts. We favor equal rights for our Catholic and non-Catholic people everywhere in the province; in education, in hospitalization, in health services, in franchise and always have during the past 30 years as is well known by the general public.

Perhaps the press report will not be without its merit and will bring

## Blackfoot Tribe Launches Suit

OTTAWA—The Blackfoot Indian band of Gleichen, Alta., has launched an Exchequer Court suit against the Crown alleging that mis-management cost them millions of dollars.

Ottawa lawyer Kenneth C. Binks, band solicitor here, said the damages could total \$9 million. The complaints primarily concern sale of reservation land.

home, not only to the Indian people, but to all the people of this province how the excessive use of liquor here in British Columbia has become a real social problem as seen in the figures of the statistics released in March, 1958, for the current year showing that \$93,000,000, equalling \$62 for every man, woman and child in the province was spent on liquor and that at the present time there are almost 25,000 alcoholics in B.C.

In order to avoid the Capital Deadly Sin of gluttony, so offensive to God and destructive to man, spiritually and materially, and to the best interests of the province and its progress, a movement towards Total Abstinence would seem to be a timely need here.

## COQUALEETZA BANQUET NOV. 19

The annual banquet of the Coqualeetza Fellowship will be held Saturday, November 19, at the Jewish Community Centre, 2675 Oak Street, Vancouver.

Following the usual procedure, the gathering will begin at 5 p.m., with dinner served at 6 o'clock. The price for the dinner will be \$1.25 for adults and 50 cents for students and children.

Officers and trustees of the organization for the 1960-61 term will be presented. Although the organization's membership includes Indians and non-Indians, only the Native people are eligible to hold office.

Tentative plans include a guest speaker. It is hoped that Mrs. Pearl Warren, Makah Indian, and Director of the Indian Centre, Seattle, Washington, will be present to address the members.

BEA M. GARNER,  
Publicity Director,  
Coqualeetza Fellowship.

## A VAGABOND SONG

*There is something in the autumn that  
is native to my blood—  
Touch of manner, hint of mood;  
And my heart is like a hymn,  
With the yellow and the purple and  
the crimson keeping time.*

BLISS CARMAN.

## ANGLO-BRITISH COLUMBIA PACKING CO. LIMITED

926 West Pender Street  
Vancouver, B.C.

Packers of  
Quality  
Fish Products

## JUDICIAL INQUIRY

(Continued from Page 1)

them. Sounds like it's all politically inspired."

The Native Brotherhood of B.C. announced it is taking the case over the provincial government's head to the federal government. Guy Williams has been appointed local official spokesman for the

northern group.

The four-mile long 200-foot wide highway dissects the Kitwanga Village, 40 miles west of Hazelton on the Skeena River.

Mrs. Maisie Hurley, speaking for the Brotherhood, said the highway deal was the straw that broke the camel's back.

"It isn't just this issue," she said. "We want a full judicial inquiry into all aboriginal rights of the Indian, including social assistance, fishing rights, land infringements by the provincial government and logging companies."

"We're getting sick of it all. Our only hope is to force Mr. Diefenbaker to give us the inquiry."

"These men are true owners of this country and are asking to negotiate like gentlemen."

Chief Jack Peter added, "This is truly a free country; the white man never paid a cent for it."

### EDDIE'S NEWS STAND

Magazines - Stationery  
Novelties

GET YOUR HOME TOWN  
PAPER HERE

PRINCE RUPERT, B.C.  
(Northern Distribution Centre  
for Native Voice)

Phone 4134  
631 Second Avenue West

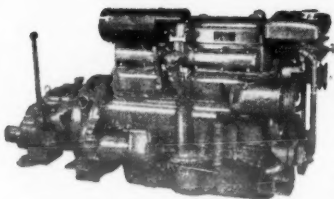
BOLINDER PENTA DIESEL - WALTER KEEL COOLERS  
ENGINE LIFE FILTERS

FISHERMEN . . .

Cut Your Operating

Costs with the

PENTA DIESEL MD 47



VOLVO-PENTA  
MD 47 - 92 H.P.

WAUKESHA - MURPHY DIESEL - GRAY MARINE  
BOLINDER PENTA DIESEL - WALTER KEEL COOLERS  
ENGINE LIFE FILTERS

**NORTHERN**  
ENGINE & EQUIPMENT (B.C.) Ltd.

396 West 5th Avenue

Vancouver, B.C.

Phone: TR. 4-8111

## Meet Jay Silverheels, Champion Indian Star

By KATHERINE KLEIN

"Hi Ho Silver!" When you hear these famous words, you know the Lone Ranger is near by with his ever faithful and fearless friend Tonto, very ably portrayed by Jay Silverheels, Hollywood's best known and best loved Indian star.

Jay is perfect for the role of Tonto because of his fine acting ability, good looks, great agility as an athlete and the great love and respect with which he is held not only by his own people, but by all peoples everywhere, especially children.

A full blooded Mohawk Indian, Jay was born on the Six Nations Reserve which is near Brantford, Ontario. The third of 10 children, Jay took a great interest in sports at an early age and was coached by his father who was Canada's most decorated Indian soldier. Jay soon was the best athlete in his tribe, mastering such sports as riding, wrestling, boxing, football, hockey and lacrosse.

In 1938, when he was in California with a lacrosse team, Jay was spotted in a game by comedian Joe E. Brown who suggested he try acting. Jay decided to follow his suggestion. He studied at Pasadena Playhouse and started in movies as an extra and stuntman, working his way up to larger roles in movies such as "Captain From Castile," "Brave Warrior," "Saskatchewan," "The Pathfinder," "The Cowboy and the Indians," "Broken Arrow," and both full length Lone Ranger movies.

In 1949, Jay started portraying his most famous character, Tonto of "The Lone Ranger" TV series. Since then, he has made guest appearances on many other programs such as "Name That Tune," "Jack Paar Show" and "Wide Wide World."

Despite his notable film and television record, Jay's many fans feel he has not yet been given the opportunity to fully display his many abilities as an actor.

We hope he will some day be

permitted to star in a movie or television series which depicts the Indians as they really are—honest, extremely intelligent, gracious people who possess a remarkable sense of humor and whose family ties are extremely close.

Jay is married and the father of three lovely little girls. He most of his spare time raising and training his horses, one of which is boarded at a race track in Mexico.

He is well liked in Hollywood and everywhere for his great warmth, dignity, refinement, charm and sense of humor. May nothing but the best be in store for this wonderful person.

Patronize the Advertisers  
in THE NATIVE VOICE

### CASSIAR PACKING CO. LTD.

744 West Hastings St.  
Vancouver, B.C.

### CANNERS OF SALMON

Plant at

CASPACO,  
Skeena  
River, B.C.

### QUE-MA-HO-NING TRADING POST



STOYSTOWN, R. D. 1  
PENNA., U.S.A.  
Complete Stock of  
AUTHENTIC INDIAN CRAFTS  
Wholesale 3 miles east of Jennerstown  
on U.S. Route 30



Top Gillnetters and Seiners order quality leading and most price-worthy high  
tenacity Nylon Nets at:

## FIRST VANCOUVER NET FACTORY LIMITED

MADE RIGHT HERE IN VANCOUVER TO ORDER

121 Main Street

Vancouver, B.C.

Phone: MUtual 1-5614